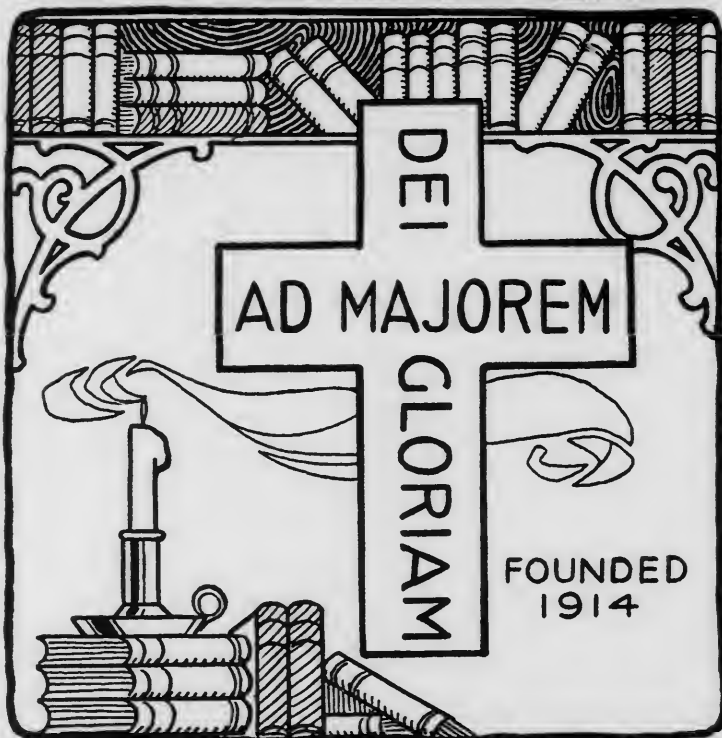


ORIGIN
OF
METHODISM IN HOLTON
BY J. M. SCRABE



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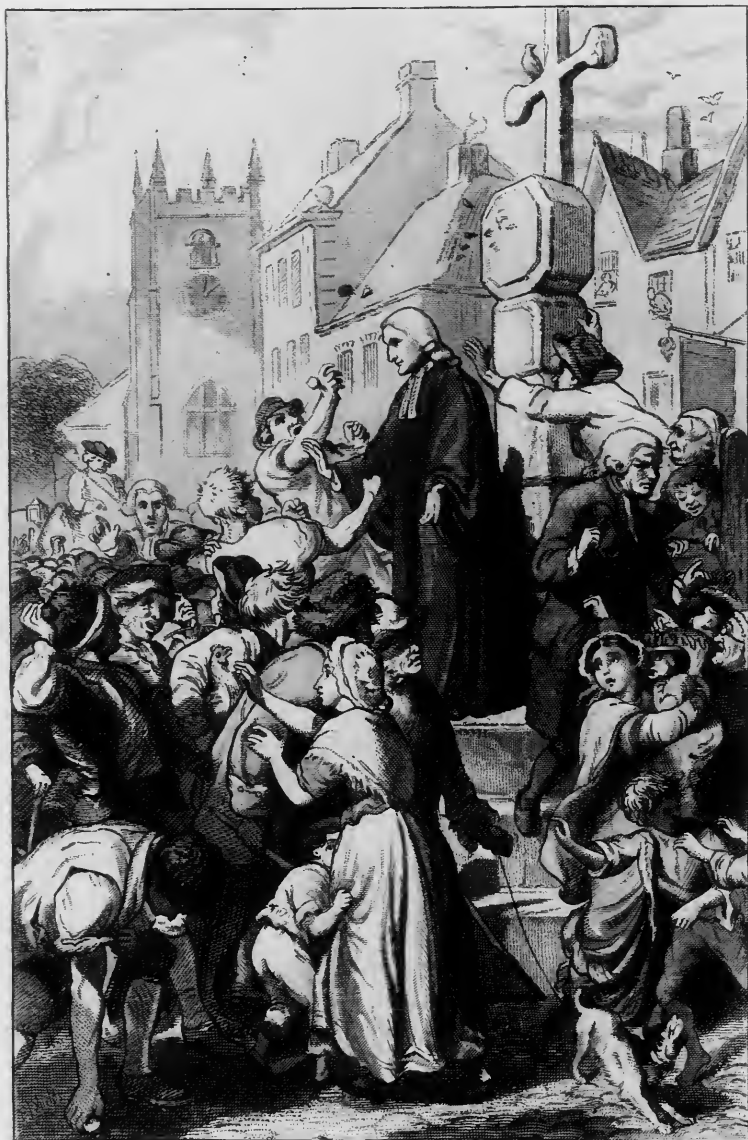
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Nov 20 1897

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Mr. Howard Crosby M. A.

PREACHING AT BOLTON C.P.S.



18 Oct 1747

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ORIGIN

METHODISM IN BOLTON.

BY J. MUSGRAVE.

How ye are washed in the new human hand;
How it spreads about the skies, hangs o'er all the thirsty land;
Lo, the promise of a saviour, escape already from above.
How the Lord will shortly pour, the spirit of His love.

PRINTED BY H. BRADBURY, BOLTON.
1900



922-7
290

ORIGIN
OF
METHODISM IN BOLTON.

BY J. MUSGRAVE.

Saw ye not a cloud arise, little as a human hand ;
Now it spreads along the skies, hangs o'er all the thirsty land ;
Lo, the promise of a shower, drops already from above,
But the Lord will shortly pour, all the spirit of His love.

PRINTED BY H. BRADBURY, BOLTON.
1865.

BW 73

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Wes. 91

THE friends of the late Mr. MUSGRAVE will feel a melancholy interest in the following pages, as they were among the last earthly things which engaged his attention.

They manifest to all the deep affection which he always cherished for that Christian Society which numbered him among its oldest and most consistent members.

Scarcely had the following sheets been put to press, when his last illness came upon him ; and before they could be printed he had departed " to be with Christ."

He was born on the 10th of October, 1784, and died " in the Lord," on the 19th of December, 1864.

THE Compiler of the following pages feels no wish to disturb the peace or comfort of any person, but simply to make known some parts of the early History of Methodism in this town and neighbourhood. This he has endeavoured to do from Mr. Wesley's Journals and other authentic sources of information.

ERRATUM.

Page 3, line 24, for 1774 read 1744.

ORIGIN OF METHODISM

IN BOLTON.

CHAPTER I.

THE year 1739 is usually considered to be the date of the origin of Wesleyan Methodism. Before this period, indeed, the Wesleys had preached with success, and some godly men in different parts of the kingdom had begun to imitate their example, and to testify "repentance toward God, and Faith toward our Lord Jesus Christ"; but it was not until "the latter end of the year 1739" that "eight or ten persons joined themselves together," and desired Mr. John Wesley "to spend some time with them in prayer," and to "advise them how to flee from the wrath to come;" thus giving "rise to the United Society." In 1738 "God had raised up a preacher of the Gospel in Leicestershire," in the person of David Taylor. "He had been butler to Lady Betty Hastings, celebrated for her piety and liberality. The first occasion of his turning his thoughts towards religious teaching, was this :—On one occasion the domestic chaplain was ab-

sent, and the question was asked, 'Who shall read prayers?' It was instantly replied, 'David Taylor.' His character in the household seems to have marked him out as the most suitable man for this religious duty. In performing this act of worship he became the subject of such deeply religious impressions that they gave a direction to all his future life. He soon after left the service of Lady Hastings, and entered upon a course of itinerant preaching. It does not appear at what time he commenced these efforts, but it is certain that in 1738 he was thus engaged."—(See *Smith's History of Methodism*, vol. 1, page 191.)

In the year 1739, this David Taylor was made the means of the conversion of a Mr. John Bennet. Mr. Bennet was then a young man, 25 years of age, of good education and position in life; but somewhat thoughtless and unsettled in his habits and behaviour. In his younger days he had expressed a desire to enter the Christian Ministry; and had spent some months in preparatory study, with that intention. But these thoughts were soon relinquished, and he embarked in business. He was now in Sheffield, for the purpose of "entering a horse for the races;" and being invited to go and hear David Taylor preach, he went, hoping to gratify his curiosity at least, if not to have some amusement at the expense of a "Methodist."

The sermon seems to have produced some little impression upon him, for at its conclusion he invited the preacher to visit his father's house. He seems, however, to have repented of his courtesy when the

invitation was readily accepted, and to have endeavoured to get rid of the engagement. But this was no easy matter; the visit was paid and repeated; and the result was the young man's conversion to God. The Gospel as proclaimed by this "Methodist" became to him "the power of God unto Salvation," and very soon he himself became a zealous preacher of the truth. He journeyed in Derbyshire and Cheshire, and in some parts of Yorkshire and Lancashire, for some years, and gathered many souls into the fold of Christ. During this period he became acquainted with John Nelson, a Yorkshire stonemason, who laboured at his calling during the day, and preached the Gospel in the evening and on the Sabbath to as many as he could gather. By John Nelson Mr. Bennet was introduced to Mr. Wesley, at Mirfield, in Yorkshire, in June, 1742.

There is reason to believe that from this time Mr. Bennet was recognized as one of Mr. Wesley's "Helpers." At any rate we find him in this position two years afterwards, and associated with others who had, undoubtedly, given themselves to Mr. Wesley, "to serve him as sons in the Gospel." This is made evident by Mr. Wesley's account of the 1st Conference, held June 25th, 1744, at the "Foundery" in London; to which assembly Mr. Bennet was invited as one of Mr. Wesley's assistants. Mr. Wesley thus records the circumstance: ("Works," vol. 8, p. 300.) "In 1744 I wrote to several clergymen, and to *all who then served me as sons in the Gospel*, desiring them to meet me in London, and to give me their advice con-

cerning the best method of carrying on the work of God." Accepting this invitation Mr. Bennet was admitted to the 1st Conference, and from that time was formally recognized as "a Methodist preacher." At the 2nd Conference, held in Bristol, in August, 1745, the question was asked, "Who are our present assistants?" And the answer was, "Jonathan Reeves, James Wheatley, John Nelson, John Bennet, John Trembath," &c., &c., &c.

On the 14th June, 1744, immediately before the holding of the 1st Conference, Mr. Wesley "accompanied John Bennet into Lancashire;" but no record is left of the places visited. In 1745 we find Mr. W. again preaching, "at John Bennet's request, at several places in Lancashire and Cheshire;" but concerning this visit no account has reached us. So that we are unable to say, whether, up to this time, any Methodist preacher had visited Bolton. In 1747, however, it is manifest that a Society existed; this had been formed by Mr. Bennett, was under his care, and numbered twenty-nine persons.

About this time, the Rev. William Grimshaw, B.A., Incumbent of Haworth, in Yorkshire, joined himself to the Wesleys, and was recognized by them as a fellow-labourer. For some years this man of God had been preaching the Gospel in the same earnest, heart-searching manner as that which characterised the Wesleys; and had formed converted persons into "little societies," although he knew comparatively nothing about Methodism. Following the leadings of the Holy Spirit,

he could not confine himself within the bounds of his own parish, but found his way into various parts of Lancashire, "preaching the Word." He thus became acquainted with such men as Darney, Nelson, and Bennet, and rejoiced to render them any assistance and encouragement in his power. Afterwards he became so closely associated with Methodism that his name was put upon the "Minutes," and the neighbourhood in which he laboured was commonly called "Mr. Grimshaw's Circuit;" and the Methodist preachers associated with him were put under his care and called "Mr. Grimshaw's preachers." The following extracts from a letter to Mr. John Wesley will give us a pleasing insight into his character, and manifest to us his position. It is dated "August 20th, 1747." After speaking of his regular labours in his own parish, he goes on to say,—“But O, dear Sir, I know not what to say, I know not what to do! Sometimes I have made more excursions into the neighbouring parishes to exhort, but always with a Nicodemical fear, and to the great offence of the Clergy, which, till lately, almost made me resolve to sally out no more, but content myself in my own bounds: till lately, I say; for on Wednesday was six weeks, from about five o'clock in the afternoon to about twelve at night, and again for some hours together, I may say, the day following, my mind was deeply affected with strong impressions to preach the Gospel abroad. The event I left to the Lord, fearing to be disobedient to what I trust was the heavenly call. The first thing suggested to my mind

Jamney

Darney

was to visit William Darney's Societies. I accordingly met one of them about a month ago. Last week I struck out into Lancashire and Cheshire, Mr. Bennet bearing me company." . . . "I desire to do nothing but in perfect harmony and concert with you, and therefore beg you will be entirely free, open, and communicative to me. I bless God I can discover no other at present but a perfect agreement between your sentiments, principles, &c., of religion, and my own. My pulpit, I hope, shall be always at your's and your brother's service ; and my house, so long as I have one, your welcome home."

He was carried off by a mob

In 1748 Mr. Wesley, having visited the Yorkshire Societies under the care of Mr. Grimshaw, and endured at the hands of a desperate mob, led on to the attack by a clergyman of the Established Church, many indignities and hardships, is found in the company of Mr. Bennet, visiting some places in the "Cheshire Circuit," in which Mr. B. was "the assistant." The "Cheshire Circuit" included "1. Cheshire itself. 2. Nottingham. 3. Derbyshire. 4. Lancashire. 5. Sheffield." Mr. Wesley thus records his experience at Bolton, where he preached for the first time (so far as we know), at one o'clock, on Sunday, Aug. 28th, 1748. "At one, I went to the Cross in Bolton. There was a vast number of people, but many of them utterly wild. As soon as I began speaking, they began thrusting to and fro : endeavouring to throw me down from the steps on which I stood. They did so once or twice ; but I went up again and continued my discourse. They then began

Wesley's first visit to Bolton

to throw stones ; at the same time some got upon the Cross behind me to push me down ; on which I could not but observe how God over-rules even the minutest circumstances. One man was bawling just at my ear, when a stone struck him on the cheek, and he was still. A second was forcing his way down to me, till another stone hit him on the forehead ; it bounded back, the blood ran down, and he came no further. The third, being got close to me, stretched out his hand, and in the instant a sharp stone came upon the joints of his fingers. He shook his hand, and was very quiet till I concluded my discourse, and went away."

" In 1749, on the 3rd day of October," Mr. Bennet " was married to Mrs, Grace Murray, at Newcastle-upon-Tyne, in St. Andrew's Church, in the presence of the Rev. Geo. Whitefield and the Rev. Charles Wesley." Mrs. Grace Murray was a lady in whom Mr. John Wesley had great confidence, She was authorized by him to superintend many portions of the work of God amongst those of her own sex ; and nothing seems more natural than that she should have become the wife of one of Mr. Wesley's " Helpers."

" Within eight days" of their marriage " they were at Bolton together, regulating the whole society and delivering Tickets to the members" (" Centenary Memorials," by the Rev. W. H. Davison.)

In this same month Mr. Wesley again visited Bolton, on his way from Newcastle-upon-Tyne to London. In his " Journal" he has written the following, " Oct., 1749, Wed., 18th. I rode, at the desire

of Jno. Bennet, to Rochdale, in Lancashire. We no sooner entered the main street than we perceived the lions of Rochdale were lambs in comparison with these at Bolton, such rage and bitterness I scarce ever saw before in any creatures that bore the form of men. They followed us in full cry to the house where we went, and as soon as we got in, took possession of all the avenues to it, and filled the street from one end to the other. After some time the waves did not roar quite so loud; Mr. P. (Perronet) thought we might then venture out; they immediately closed in upon him, rolled him in the mire, so that when he scrambled from them and got into the house again we could scarce tell who or what he was. When the first stone came through the window I expected a shower to follow, and the rather because they had procured a bell to call the whole force together; but they did not design to carry on the attack at a distance. Presently one ran up and told us the mob had burst into the house, and added they have got John Bennet in the midst of them. They had, and he laid hold of the opportunity to tell them of the terrors of the Lord. Meantime D. T. (Taylor) engaged a party with softer and smoother words. Believing the time was now come, I walked down into the thickest of them. They had now filled all the rooms below. I called for a chair, the winds were hushed, and all was calm and still, my heart was filled with love, my eyes with tears, and my mouth with arguments. They were amazed, they were ashamed, they were melted down, they

Page 8. Introduction of Bolton
 Lions - Rochdale's lions were
 tame - Bolton's lions were
 fierce.

"Rolled him in the mire"

devoured every word. What a turn was this! Oh how did God change the counsel of the old Ahithopel into foolishness, and bring all the drunkards, swearers, Sabbath breakers, and mere sinners in the place, to hear of His plenteous redemption. The day after, abundantly more than the house could contain was present at five in the morning, to whom I was constrained to speak much longer than I intended; and perceiving they wanted to hear, I promised to preach again to them at nine, in a meadow near the town. Thither they flocked from every side; and I called aloud, 'All things are now ready, come to the marriage.' Oh how a few hours have changed the scene. We could now walk through every street in the town, and none molested or opened his mouth, unless to thank and bless us."

Mr. Wesley's labours on this occasion led to the conversion of a barber, who afterwards had an opportunity of relating his experience to Mr. W. himself: this he did in the following words:—"Sir, I praise God on your behalf. When you were at Bolton last I was one of the greatest drunkards in the town; but I came to listen at the window, and God struck me to the heart. I then earnestly prayed to God for power against drinking, and he gave me more than I asked; he took away the very desire of it, yet I felt myself worse and worse, till on the 5th of April last year, I could hold out no longer. I felt that I must drop into hell that moment unless God appeared to save me, and He did appear. I knew that He loved me, and I felt sweet peace. . . ."

By Mr. W. in the year 1740.

At the Conference held in London, and begun Nov. 16th, 1749, the first question proposed was, "Can there be any such thing as a *general union of our Societies* throughout England?" The discussion of this question led to the appointment of one person in each of the nine large circuits then existing, as Mr. Wesley's *special representative*. His duty was "1. To visit the classes in each place, and to write new lists of all the members of the Societies. 2. To regulate the Bands. 3. To deliver new tickets. 4. To keep watch-nights and love-feasts monthly. 5. To take in, or put out of the society, or bands. 6. To hold quarterly meetings, and therein diligently to enquire into the spiritual and temporal state of each Society. 7. To watch over the helpers in his circuit and see that they behave well, and want nothing. 8. To take care that every Society be supplied with books, and that the money for them be returned quarterly," &c.

John Bennet was appointed to this office for the "Cheshire" Circuit, and was thus invested with a degree of authority in the Methodist Societies in Lancashire, which he could not have previously possessed, or otherwise obtained.

CHAPTER II.

By this time the Methodists, being most violently persecuted in their open-air meetings, and steadily opposed and preached against by the Clergy of the Established Church, had begun to build Preaching-houses for themselves, and were rapidly becoming possessed of considerable property. At first, indeed, the houses became the personal property of Mr. Wesley, being bought or built with money given to him for the purpose. But this became a burden which he was not willing to bear ; and accordingly we find that so early as June 23rd, 1746, the following entry is made in his Journal. “ I made over the houses in Bristol and Kingswood, and the next week that at Newcastle, to seven Trustees, reserving only to my brother and myself the liberty of preaching and lodging there.” During the year 1749 Mr. Wesley published a form of Indenture to be used in the settlement of Wesleyan Methodist Chapels (or “ Houses,” as they were then called), “ it was recommended that all public buildings erected by the Methodists should be held by the Trustees, upon special trust and confidence, and to the intent that they, and the survivors of them, and the trustees for the time being, do and shall permit John Wesley, late of Lincoln College, Oxford, clerk, and such other persons as he shall from time to time appoint,

and at all times during his natural life, and no other persons, to have and enjoy the free use and benefit of the said premises ; that the said J. W., and such other persons as he appoints may therein preach and expound God's holy word," &c., &c.

The remaining clauses give equal rights to Mr. Charles Wesley, after Mr. John. Wesley's death, and to " William Grimshaw," of Haworth, in the county of York, " clerk," after the decease of Mr. Charles Wesley. " In this form the first proprietors of the house are to make it over to the trustees."

In 1751, the Methodist Society in Bolton numbered more than 100 persons. These, seeing how desirable it was that they should have a settled place of meeting, determined to erect a Preaching-house, in which they might worship God.

On the 2nd of May they obtained land for their purpose in Acres-field, and soon after a commodious place of worship was erected. The building has since been converted into a dwelling-house and shop, and is now in the possession of Mr. Bradshaw. The street where it stands is called " Hotel-street." This building, by Mr. Grimshaw's directions, and in accordance with the regulations then existing, was made over to certain Trustees, that it might continue to be a Methodist preaching-house ; that no persons not properly appointed might be able to claim the right to its use ; and that no other doctrines than those preached by Mr. John Wesley and his helpers, might be heard in it. All this was perfectly regular ; as those who know

anything of the History of Early Methodism, or of the character of the Rev. Wm. Grimshaw, will be quite willing to admit. The Deed declares that the house had been erected and built "to the intent that the Rev. John Wesley, late of Lincoln College, Oxford, clerk; Charles Wesley, late of Christ Church College, Oxford, clerk; and William Grimshaw, of Haworth, in the county of York, clerk; and such other person and persons as they, or any of them, shall for that purpose, from time to time nominate or appoint during their respective lives, and the life of the longer liver of them, at their will and pleasure, to have and enjoy the free use and benefit of the said premises. That they . . . and such person or persons as they . . . &c., shall nominate or appoint, shall or may therein preach and expound God's Holy Word in the same manner, or as near as may be, as God's Holy Word is now preached and expounded therein, and for no other intent or purpose whatsoever." ("Centenary Memorials," p. 34) By another clause the Trustees are required, upon request being made to them by Mr. Wesley, &c., "by a proper Deed or Indenture of Assignment," to transfer the property to seven or more persons of the Methodist Society, to be nominated by Mr. Wesley, &c., as soon as all outstanding debts should be paid.

Not long before the building of this "House of prayer" the Rev. Geo. Whitefield visited Bolton, and preached to a great number of people. About the year 1740, Mr. W. being then in America, embraced Cal-

vinistic views concerning predestination ; and on his return to England in 1741, found it impossible to agree with the Wesleys in their doctrinal teaching, for *they* embraced the Arminian view.

After some controversy, " as the parties remained firm in their several opinions, a separation took place between them ;" so that they had different places of worship, and formed different societies. These disputes continued for some years, but came to an end at last. Mr. Wesley says in his Journal, Wednesday, Nov. 5, 1755—" Mr. Whitefield called upon me :—disputings are now no more : we love one another, and join hand in hand to promote the cause of our common Master."

Yet to the end of Mr. Whitefield's life he preached doctrines which the *Wesleyan* Methodists have constantly denied.

Mr. Bennet seems to have received settled Calvinistic opinions about the time of Mr. Whitefield's visit to Bolton, and very shortly afterwards he avowed them openly. The Methodist Society in Bolton then numbered 126 members. *Their* religious opinions had never been questioned. The condition of their admission into the Society being simply " a desire to flee from the wrath to come, and to be saved from their sins." Calvinists were as welcome to join the ranks as were Arminians, and in point of fact did so in considerable numbers.

In December, 1751, Mr. Bennet came to Bolton to preach, but instead of doing so, he publicly renounced

his connection with Mr. Wesley in these words:—" I have no longer any connection with Mr. Wesley. He denies the 'Perseverance of the Saints,' and asserts sinless Perfection. Now, I desire that all you who are of my mind will follow me." ("Centenary Memorials," p. 38.) All but 19 did so follow him and formed themselves into a separate society of "Calvinistic Methodists."

In "Myles' Chronological History of the People called Methodists," the matter is thus related (page 73). "December 26th. Mr. John Bennet, who had joined Mr. Wesley in the year 1743, and had been very useful in Derbyshire, Cheshire, and Lancashire, at length separated. He made the breach, on this day, in Bolton-la-Moors. He called Mr. Wesley a Pope, and charged him with preaching Popery! and also with denying the perseverance of the saints, and teaching sinless perfection. The first two charges were totally false; the two latter misrepresented. Mr. Wesley taught that a believer might, though he need not, fall from grace; he never used the term '*sinless perfection*'; but he exhorted believers to love God with all their heart, which he termed *Christian perfection*. Mr. Bennet's words made a noise for a few years, and disturbed the Societies where he was most popular. Then the storm blew over:—"

Four of the Trustees of the Meeting (or "Preaching") House in Acresfield, left the Methodist Society with Mr. Bennet; and afterwards objected to the deed to which they themselves must have been parties. They

13 Bennet Bennet's in Bolton

Handwritten note:
 This has
 been done
 upon the
 day referred to.

had an interview with Mr. Wesley, which is thus recorded in Mr. Bennet's Journal:—"April 1st, 1752. After hearing Mr. Wesley preach at five, we went where he was to be in the evening. Before preaching I called Mr. Wesley into a room by himself; and told him there was great dissatisfaction and uneasiness amongst the Society touching the preaching-room being made over, and given by the Trustees to him and his brother, and by them or their orders, enrolled in Chancery for the use of all preachers that preach their doctrines, and not otherwise. After preaching, the Trustees met in Mr. Wesley's room, and the greater part insisted upon Mr. Wesley returning them their money, as he had secured to himself the house. He partly complied therewith, although, he said, he knew nothing of it until it was made over to him. . . . After this I gave up all thoughts of preaching in the new room." ("Centenary Memorials," p. 40.)—Shortly after this, viz., June 12th, 1752, Mr. Wesley again visited Bolton. His Journal contains the following account.—"So hot a day as this I do not remember to have felt in England. The congregation seemed to forget the heat, though the room was like an oven. For it was a comfortable hour; God refreshing many souls with the 'multitude of peace.'"

"Saturday, 13—The house was fuller this evening than the last; while I enforced that gracious invitation 'Come unto me, all ye that are weary and heavy-laden.'"

"Sunday, 14.—After preaching in the evening, I took occasion to tell the whole congregation that there

had been a mistake concerning the house, which John Bennet imagined I had contrived to make my own property ; but Mr. Grimshaw had now cleared it up ; having assured Mr. Bennet, 1. That I knew nothing of the deed relating to the house, till after it was made. 2. That I had no property in it still ; only a clause was inserted, whereby Mr. Grimshaw, my brother, and I, were empowered to appoint the preachers therein."

This provision is justly considered to be one of the great bulwarks of the Wesleyan Methodist Society. The power to appoint preachers to the Methodist Chapels was claimed and exercised by Mr. Wesley during his life, and at his death was given to the " Yearly Conference of the People called Methodists." The Trustees have power to prevent any who are not thus appointed from occupying the pulpits ; and can cause to be suspended from his office, any minister who preaches doctrines contrary to those preached by Mr. Wesley, although that minister may have been appointed by the Conference itself. So that if a Methodist preacher change his creed, and turn to the Calvinistic doctrines, or to Unitarianism, or to Antinomianism, the Trustees of any Wesleyan chapel have the power to prevent him from preaching therein. No people have the doctrines of the Gospel, as taught and embraced by their forefathers so well protected as the Wesleyan Methodists have.

CHAPTER III.

FROM this time the Methodists of Bolton seem to have made steady progress, both in numbers and in piety. From very humble beginnings they rose to power and influence. The following copy of the financial account of the first Quarterly Meeting of the Cheshire Circuit (which then included Manchester and Bolton), dated "April 20, 1752," has been preserved. The first column contains the names of the places; the second those of the stewards who were present; and the third, the moneys brought.

"A true account of the money brought in by the Stewards from each Society in the Manchester Round, for the use of the preachers, and for discharging of necessary expenses:—

		£	s.	d.
Chester.....	Jonathan Pritchard	0	12	0
Alpracham	Richard Cawley	0	12	0
Acton	William Davison.....	0	7	0
Booth Bank.....	John Cross	0	10	11
Oldfield Brow	William Johnson.....	0	8	0
Davy Hulme	Robert Heywood....	0	15	0
Shakerley	John Hampson	0	4	0
Bolton	George Eskrick	0	8	2
Bank House	James Schofield	0	8	0
Astbury	Jonathan Booth	0	5	6
Manchester	Richard Barlow.....	2	3	5
Kadbrook	Mary Webster	0	6	0
		<hr/> £7 0 0" <hr/>		

(See "Smith's History of Methodism," vol. 1, p. 258.)

It thus appears that George Eskrick was the first "Steward" of the Bolton Society. The smallness of the contribution may be accounted for by the fewness and poverty of the members ; and by the fact that all local expenses had been previously paid. George Eskrick was a "man of mark" among the Methodists of Bolton, in those days. He lived at the Manor House, Little Bolton ; but afterwards built the bottom house on the left hand side going down Ridgway-gates, and resided there. He kept a great many looms, and had a large number of apprentices, who learned the important business of "Hand-loom Weaving." He has been known to walk from Bolton to Manchester in his "clogs," carrying his boots in his pocket, that, when near his journey's end, he might make the exchange, and appear in Manchester to his own satisfaction ; the clogs, meanwhile, being hidden in the hedge, to be used on his return. He once heard that Mr. Wesley was at Liverpool, but did not intend to visit Bolton ; so he set off to Liverpool, and when he arrived and had found the place where Mr. Wesley was staying, he lifted the door-latch, and exclaimed, "Bolton may go to the devil, for what you care ;" then shut the door, and—was gone ! Mr. Wesley called after him, "George ! George !" but he did not answer. Mr. Wesley was not long in coming to Bolton, after this. April 5, 1753. Mr. Wesley came again to Bolton. He "found the Society just double to what it was" when he was last here. He testifies, "they are increased in grace, no less than

in Bolton

*Society
double*

*Men & women
sitting separately*

in number, walking closely with God, lovingly and circumspectly with one another, and wisely toward those that are without." But they were not suffered to remain in peace. Those who had left the Society with Mr. Bennet erected "Duke's Alley Chapel," in 1754. Originally it was but a large room; it possessed neither gallery nor pews, but was furnished with benches. These would be so arranged as to separate the men and women, according to the unvarying custom of all classes and denominations of the early Methodists. After the opening of this place of worship, the seceders became very zealous in propagating their own views of things. Other disturbing elements were introduced, and the little Society was tried as by fire. April 21, 1755. Mr. Wesley came to Bolton. He says: "Being now among those who were no 'strangers to the covenant of promise,' I had no need to lay the foundation again; but exhorted them to 'rejoice evermore.' Their number is a little reduced since I was here before; and no wonder; while the sons of strife are on every side, some for Mr. Bennet, some for Mr. Wh——. The little flock, notwithstanding, hold on their way, looking straight to the prize of their high calling."

In the autumn of the next year Mr. Wesley stayed a day at Bolton and preached to a house well-filled, although he came unexpectedly; but he has left us no record of the numbers, or of the state of the Society, till April 13, 1761. On that day he "preached to a serious congregation at Downham Green, near Wigan; but to a far more serious one in the evening at Bolton."

"I find few places like this ; all disputes are forgot ; and the Christians do indeed love one another. When I visited the classes on Wednesday, the 15th, I did not find a disorderly walker among them ; no, nor a trifler ! They appeared to be, one and all, seriously seeking salvation."

*This find is
in the
Gospel*

In 1762, a "Revival" both quickened and increased the Bolton Society. This seems to have taken place during the visit of Mr. John Furze, who became one of Mr. Wesley's "helpers" in 1755, and who preached the Gospel most zealously and successfully for many years. So that, in 1764, when Mr. Wesley again came to Bolton, he was compelled to preach in the street, his congregation consisting of twice or thrice as many as the room would contain. "It was a calm, still evening (July 11th), and the congregation was as quiet as the season, though composed of awakened and unawakened Churchmen, Dissenters, and what not. As many as the house would well contain were present again at five in the morning. About seven in the evening the people constrained me to preach in the street, though it rained. But in a very short time the rain stopped ; and I strongly enforced our Lord's word, 'If thou can'st believe, all things are possible to him that believeth.'"

*Concluded
by the
the word.*

At the Conference of 1765, "Lancashire" appears on the minutes as the head of a circuit. The Ministers appointed were : "James Oddie ; John Oliver ; John Murray ; Isaac Waldron." On the 4th of April, in this year, Mr. Wesley came to Bolton and preached in the evening. On the 5th (being Good Friday) "Mr.

Johnson preached at five" in the morning ; Mr. Wesley "preached at twelve, and at six" in the evening. He exclaims, "What a blessed calm has God at length given to this poor shattered Society ! For many years the men of bitter and contentious spirits were harassing them continually. But they are now sunk into quiet formal Presbyterians, and those they have left enjoy God and one another."

In 1766, the preachers appointed to the "Lancashire" Circuit were "Peter Jaco, Paul Greenwood, John Pawson, John Allen," and the number of members under their care, was 1742. In this year, Bolton "petitioned for help" from the fund then called "The Yearly Subscription," now known as the "Home Mission and Contingent Fund;" but nothing could be granted, for the whole sum contributed throughout the Connection was but £695 2s. 11d. Liverpool, Chester, Warrington, Wolverhampton, Bath, &c., &c., asked for assistance at the same time; but none of them obtained it.

In 1768, "Lancashire" had 2000 members, and the preachers appointed were, "Lancashire South, A. Mather. J. Standring; Lancashire North, Thomas Briscoe, John Oldham."

In 1770, a still further increase of members was reported for this important county, viz. :—

Lancashire, North.....	1406
Lancashire, South.....	737
Total	2143

and Bolton obtained a grant of £25 from the Connec-tional Funds.

Bolton at this time belonged to the "Liverpool Circuit," and contributed with liberality to the funds: witness the following account of the 1st Quarterly Meeting for that circuit, held October 8th, 1771:—

Dr.	£	s.	d.	Cr.	£	s.	d.
Liverpool	5	1	2	Paid Mr. Greenwood			
Meols	0	11	0	for himself ...	3	3	0
Wigan ..	0	12	0	Travelling Expenses.	0	10	6
Moulden Water	0	5	0	Mrs. Greenwood, for			
Coalpits	0	17	0	herself	2	10	0
Aspull-moor	0	8	0	Mr. Greenwood, for			
Edgworth	0	7	6	two children	1	6	0
Leigh	0	5	0	Paid Mr. Woodcock,			
Shackerley	0	5	0	for himself ...	3	3	0
Chowbent	0	6	2	Travelling Expenses.	0	10	6
Warrington	0	10	6	Mrs. Woodcock, for			
Budworth	0	11	9	herself	2	10	0
Northwich	0	13	0	Mr. Woodcock's rent.	0	10	0
Little Leigh	1	7	0				
Preston on the Hill ..	0	14	6				
Bolton	4	4	0				
	£16	18	7		£14	3	0

"The next meeting was held at Liverpool; and in April, 1772, again at Bolton, when Mr. Wesley was himself present, and received the quarterage along with the other ministers. It is entered thus:—

Paid Mr. Wesley for himself	3	3	0
Travelling expenses	0	10	6"

In 1772, Mr. Wesley records in his "Journal," April 3rd. "I preached at Wigan about twelve, and in the evening at Bolton. How wonderfully has God wrought in this place! John Bennet, some years ago, reduced this Society from seven-score to twelve, and now they are risen to one hundred and seventy.

Sunday, 5th. I preached to as many as the house

would contain ; but at noon I was obliged to stand in the street and explain the one thing needful."

The Society at Bolton continued to prosper ; and in a few years time found it necessary to increase their accommodation for worship. Their preaching-room in Acres-field having become much too small, they resolved to build another in Ridgway Gates.

This was successfully accomplished ; and on the 16th of April, 1777, Mr. Wesley came to Bolton and preached " in the evening, at the New House . . . crowded within and without, on the ' wise man ' who ' built his house upon a rock.' Many here are following his example, and continually increasing both in the knowledge and love of God."

The first trust deed of this chapel is dated 1787. The names of the Trustees are " Thomas Smith of Sharples, Christopher Hopper, George Eskrick, Richard Cocker, Joseph Whittaker, Thomas Smith of Great Bolton, William Grime," and several other names in pencil, but not signed.

See list of names in the original document
From this time the Society made steady progress ; they strictly followed Mr. Wesley's rules, and gained greatly in his favour and affection. So much so, that he says concerning them, " The Society here are true, original Methodists. They are not conformed to the world, either in its maxims, its spirit, or its fashions ; but are simple followers of the Lamb ; consequently they increase both in grace and number." Again, " May 22nd, 1781. I preached in the evening at Bolton, where the people seem to be on the wing, just

ready to take their flight to Heaven." April 13th, 1784. "I think every member of the Society at Bolton does take my advice, with respect to other things, as well as with respect to dress and rising early; in consequence of which they are continually increasing in number, as well as in grace." In 1785, he speaks of "our old loving Society at Bolton."

At the Conference of 1784, Bolton became the head of a circuit, and had two ministers appointed to it, viz.: Christopher Hopper and William Eells. The names of these men occupy very different positions in the annals of Methodism. Concerning William Eells we have only to remark, that in a few years' time he left the ranks of the Methodist Itinerants, and settled in Dewsbury, in Yorkshire, as a kind of "Independent Methodist."

But concerning Christopher Hopper a volume might be written! Perhaps no one living knows how greatly Bolton Methodism is indebted to him. During his Itinerancy he was repeatedly appointed to the Bolton circuit; and when he became a Supernumerary, he chose it for his home. He then built the house on the right hand side of Ridgway-gates Chapel, and there resided till the day of his death. "He was a Boanerges, a son of thunder; his word was with power, and stout-hearted sinners trembled from time to time under the awful and alarming message his Lord gave him to deliver. He feared the face of no man: he declared the whole counsel of God with clearness and energy wherever he came, and the Lord crowned

the labours of His servant with great success." His grave may be found in St George's Church yard; and upon his gravestone may be read the following inscription :—

Sacred

To the Memory of that Eminent Steward of the Lord Jesus Christ, The Rev. CHRISTOPHER HOPPER, who was a faithful dispenser of the Word of Life, in the Connection of the Late Rev. JOHN WESLEY, for upwards of half a century. He carried the glad Tidings of Salvation through various parts of the United Kingdom: this Town was singularly honoured with his Labours for the last Eleven Years of his Life; and to many, his name will be as the precious Ointment, as long as Affection lasts, or Memory continues. He was born December 25th, 1722; and was taken to his great reward, March 5th, 1802.

During this period, *i.e.*, while Bolton formed part of the "Liverpool Circuit," Mr. Samuel Bradburn visited this town for the first time, and preached in the Chapel in Acres-field. This was in 1774. At that time the ministers labouring in the circuit were Robert Roberts and John Morgan. Mr. Bradburn thus relates the event :—"In the beginning of 1774, at the request of some friends, I visited Liverpool, intending only to spend a few days there, but little thought what was before me. I preached several times, and at the desire of Mr. Morgan, who was lame, went in his place through the circuit; and finding the harvest plentiful, at the request of the people, I continued in this circuit, particularly at Bolton and Wigan, till the month of July." At this time Mr. Bradburn was a young man, 22 years of age, and of a very juvenile ap-

pearance, so that some thought him "a mere lad." The preachers lodged at George Eskrick's, where they had a room to themselves; but when Mr. Bradburn came, George was so disappointed in his appearance, that he neglected to show him this room, but sent him to sleep with the apprentices. That night, too, "Family prayer" was forgotten, to the astonishment of all in the house. Mr. Bradburn prayed with the apprentices, and then went to bed and slept soundly. In the morning they went to the chapel, the one timid and solemn, the other disappointed and sad; but at the conclusion of the first prayer, a marked change was manifested by each of them. George Eskrick, smiling and addressing Thomas Rothwell, who sat next to him, exclaimed almost audibly, "He'll do! He'll do!" Samuel Bradburn, excited and confident, prepared to take for his text the 13th and part of the 14th verses of the 5th chapter of Joshua:—"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked; and behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." This sermon so pleased and humbled Mr. Eskrick that he begged pardon of Mr. Bradburn, and allowed him to have "the preacher's room." At the Conference Mr. Bradburn was appointed to the Liverpool Circuit; and so would have to visit Bolton regularly. When George Eskrick became an old man, he removed to "The

Sweetloves," where he lived out his days. Old Thomas Taylor, who lived in "Flash-row," and a number of other good men carried him to his grave, in the Parish Church yard, singing all the way some of the songs of Zion !

"Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

CHAPTER IV.

1784. For the first time, the term "Bolton Circuit" can be used with propriety, in the Methodistic sense. Lancashire had then three circuits, viz.: Liverpool, Manchester, and Bolton.

In 1785 some of the Leaders of the Society wished to begin a "Sabbath School." Their class meetings and the cottage prayer meetings were constantly disturbed by great numbers of rough, uncultivated boys and girls. They knew that the only way to prevent this was to teach the poor children better ; so they thought about a school. George Hodson, clock and watch maker, in Deansgate, who was a leader, and a prayer leader too, said that " they could do no good without one." So said Joseph Hamer, George Eskrick, and others. But the superintendent minister, Mr. Christopher Hopper, opposed it ; giving consent for a school, but *only for the children of the Methodists*. But this was not the kind of school that the Leaders wanted, at all. They wished to gather together the rough boys and girls from the streets, to teach them to read God's holy word ; and to train them in Christian habits. While the matter was being talked about Mr. Wesley came to Bolton, and immediately after the Sabbath school was opened in Ridgway-gates Chapel. So that, no doubt, it obtained Mr. Wesley's sanction from the beginning. The first

Sabbath they had only five scholars, but every succeeding Sabbath the number increased, so that in less than twelve months time there were above 500 ! There was no other Sunday school in Bolton, nor for many miles round it, at that time ; so that young people flocked in from all parts, both of the town and country, to be taught to read the Word of Life. The instructions were freely and kindly given, and the institution became manifestly popular. We quote again from Mr. Wesley's Journal. April 16, 1786 (being Easter-day), " I crossed over to Warrington ; where having read prayers, preached, and administered the Lord's Supper, I hastened back to Bolton. The house was crowded, the more because of five hundred and fifty children, who are taught in our Sunday schools : such an army of them got about me when I came out of the chapel, that I could scarcely disengage myself from them."

In 1786 the number of members in the " Bolton Circuit " (which then included Wigan, &c.) was reported to be 650. In 1787 it was 869. In July of this year, Mr. Wesley again came to Bolton on his way to the Conference, which was to be held in Manchester, on the 31st. Concerning the Sunday School, in which he evidently took a very affectionate interest, he says :— " Here are 800 poor children taught in our Sunday schools, by about 80 masters, who receive no pay, but what they are to receive from their Great Master. About a hundred of them (part boys and part girls) are taught to sing ; and they sang so true, that, all singing together, there seemed to be but one voice. . . .

. . . In the evening, many of the children still hovering round the house, I desired forty or fifty to come in and sing—

Vital spark of heavenly flame.

Although some of them were silent, not being able to sing for tears; yet the harmony was such as I believe could not be equalled in the King's Chapel." The ministers in this year appointed were Messrs. Duncan Wright and Christopher Hopper, and the number of members rose to be 1100.

April 19, 1788. Mr. Wesley says, "We went on to Bolton, where I preached in one of the most elegant houses in the kingdom, and to one of the liveliest congregations. And this I must avow, there is not such a set of singers in any of the Methodist congregations in the three kingdoms. There cannot be: for we have near a hundred such trebles—boys and girls, selected out of our Sunday schools, and accurately taught,—as are not found in any chapel, cathedral, or music room within the four seas. Besides, the spirit with which they all sing, and the beauty of many of them, so suits the melody, that I defy any to exceed it; except the singing of angels in our Father's house. Sunday, 20th. At eight and at one the house was thoroughly filled. About three I met between nine hundred and a thousand of the children belonging to our Sunday schools. I never saw such a sight before! They were all exactly clean, as well as plain, in their apparel. All were serious and well behaved. Many, both boys and girls, had as beautiful faces, as, I believe, England or

Europe can afford. When they all sung together, and none of them out of tune, the melody was beyond that of any theatre, and, what is best of all, many of them truly fear God, and some of them rejoice in his salvation. These are a pattern to all the town. Their usual diversion is to visit the poor that are sick (sometimes six, eight, or ten together), to exhort, comfort, and pray with them. Frequently ten or more of them get together and sing and pray by themselves, sometimes thirty or forty; and are so earnestly engaged singing, praying, and crying, that they know not how to part. You children that hear this, why should you not go and do likewise? Is not God here, as well as at Bolton? Let God arise and maintain his own cause, even 'out of the mouths of babes and sucklings.' "

During this visit to Bolton, Mr. Wesley, Mr. Christopher Hopper, and George Eskrick walked arm in arm down Deansgate to the Parish Church, and there attended morning service, as was the custom of the Methodists of those days. They did not often hold their meetings in Church hours. "At eight and at one the house was thoroughly filled," but it would be empty and shut during the time of morning prayers at the Parish Church. Mr. W. met the children at three in the afternoon. One other visit of this venerable man of God may be recorded; but that will be the last. May 10th, 1790. "In the evening I preached in the lovely house at Bolton, to one of the loveliest congregations in England; who, by patient continuance in well-doing, have turned scorn and hatred into general esteem

and good will." The 10th of May, 1790, was Saturday, so that, no doubt, Mr. Wesley would spend the following Sabbath also in Bolton. But of this we have no record, for the part of his journal immediately succeeding that quoted above is lost. No other 10th of May dawned upon him. On the 2nd of March, 1791, "the founder of the Methodist Societies" "entered into rest," held in universal esteem and admiration, having done in these kingdoms "works which none other man did."

The following is the inscription on the marble tablet, placed in the "City Road Chapel," London, to his memory :—

Sacred to the Memory

OF THE REV. JOHN WESLEY, M.A.,

SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD ;

A Man in Learning and sincere Piety

Scarcely inferior to any ;

In Zeal, Ministerial Labours, and extensive Usefulness,

Superior, perhaps, to all Men,

Since the days of ST. PAUL.

Regardless of Fatigue, personal Danger, and Disgrace,

He went out into the highways and hedges

Calling Sinners to Repentance,

And publishing the GOSPEL of Peace.

He was the Founder of the Methodist Societies,

And the chief Promoter and Patron

Of the Plan of Itinerant preaching,

Which he extended through GREAT BRITAIN and IRELAND,

The WEST INDIES and AMERICA,

With unexampled Success.

He was born the 17th of June, 1703 ;

And died the 2d of March, 1791,

In sure and certain hope of Eternal Life,
Through the Atonement and Mediation of a Crucified
Saviour.

He was sixty-five Years in the Ministry,
And fifty-two an Itinerant Preacher :
He lived to see, in these KINGDOMS only,
About three Hundred Itinerant,
And one thousand Local Preachers,
Raised up from the midst of his own People ;
And eighty thousand Persons in the Societies under his care.

His Name will be ever had in grateful Remembrance
By all who rejoice in the universal Spread
Of the Gospel of CHRIST.

Soli Deo Gloria.

A firm believer in the overruling providence of Almighty God, this servant of Christ hesitated not to encounter death in various forms, during the years of his active and useful ministry.

In all seasons of difficulty or danger, "*he betook himself to prayer.*" Nor can we doubt, that, on many occasions, the hand of God was interposed in his behalf. His "Journals" record numerous instances of deliverance from peril, in immediate answer to his supplications. One in particular, is deserving of notice (it is recorded at length in Dr. Adam Clarke's Memoirs, pp. 258-290).

In 1787 Mr. Wesley, accompanied by Dr. Coke and Mr. Jos. Bradford, visited the Norman Isles. On their return voyage to England the wind was contrary, and they were obliged to make frequent tacks in order to clear the Island of Guernsey from whence they sailed. Mr. Wesley was sitting in the cabin reading,

but hearing the noise upon deck, he enquired what it meant; and being told that the wind was contrary, he said, "then let us go to prayer." His own words were to the following effect: "Almighty and everlasting God! thou hast a way everywhere, and all things serve the purpose of thy will; thou holdest the winds in thy fists, and sittest upon the waterfloods, and reignest a king for ever; command these winds and the waves that they obey thee, and take us speedily and safely to the haven whither we would be." He rose from his knees, made no remark to any one, but continued his reading. His prayer was heard and answered, and in a very short time a fair wind was taking them to their destination, at the rate of nine or ten knots an hour. He himself thus records the event:—"On the morning of Thursday, September 6th, 1787, we went on board with a fair wind; but we had just entered the ship when the wind died away; we cried to God for help, and it presently sprung up and did not cease till it brought us into Penzance Bay."

CHAPTER V.

AFTER the death of the venerable founder of the societies of the "people called Methodists," various disputes arose concerning the administration of the Sacrament of the Lord's Supper in the Methodist preaching houses. The feelings which called forth this controversy had been in existence during the lifetime of Mr. Wesley, but were not brought prominently forward. Mr. Wesley always spoke and wrote against "separation from the Church," yet was constantly impelled by convictions of duty to disregard some of her laws; and during his lifetime, and with his consent, "Baptism and the Supper of the Lord" were administered in Methodist congregations by Methodist preachers. Yet no "connectional" action had been taken. But now, the strongest desires that the Christian Sacraments should be administered amongst them, began to be expressed by very great numbers. And no wonder. It is notorious that many of the clergy of the Establishment were openly immoral, while many more expressed the most bitter contempt for all who bore the name of Methodist, and in many instances rudely expelled them from the table of the Lord.

But there were many who were for continuing in the "Old Plan," and in 1791, only two months after Mr. Wesley's death, a circular was issued from Hull, signed

by eighteen laymen, which says, among other things,—
 “ We cannot consent to have the Sacraments administered amongst us by the Methodist preachers, nor to have preaching in the Methodist chapel here, during the hours of divine service in the church.” (See “ Smith’s History of Methodism,” vol. 2, p. 12.) And so the contest began !

In 1793, Mr. Thomas Taylor was appointed to the Bolton Circuit, and from him we learn that the question which was then disturbing the connection, was causing some commotion here. He says, “ My appointment was Bolton, to which place I came in very great hopes of peace and quietness. But numbers in the town were almost intoxicated by what they pretended to be loyalty ; and all who would not drink and swear, and curse the French, were deemed disaffected to government. I fell under condemnation for the above reasons.

. We had some little disturbance, likewise, at Bolton, respecting the Lord’s Supper ; even some who had wished for it, took it into their heads to oppose it, and could not give any reason why, only they would do it.” “ We had a good work at Bury, especially the first year. Also at a place called Radcliffe, we began a society.”

This dispute continued for some years, and was only settled by the “ Plan of Pacification,” which was passed at the Manchester Conference, in the year 1795.

During this year Wigan was separated from Bolton, and became the head of a circuit.

In 1803 the Society enlarged its borders by the

*18 Bolton
Circuit*

erection of Bridge-street Chapel, which was opened for divine worship by the Rev. Samuel Bradburn, on the 30th of September, 1804. It was then called the "New Chapel," and Ridgway-gates began to be called "the old building." Mr. Bradburn's text was the first verse of the eightieth Psalm. "Thou that dwellest between the cherubim, shine forth." This sermon was afterwards published; its title page is as follows:—

*GOD SHINING FORTH,
FROM BETWEEN THE CHERUBIM:*

A
SERMON,

Preached at the Opening of
THE METHODIST CHAPEL,
BRIDGE-STREET, BOLTON,

On Sunday, Sept. 30, 1804,

AND AT THE OPENING OF
THE METHODIST CHAPEL,
IN WREXHAM,

On Tuesday, January 1, 1805.

By **SAMUEL BRADBURN.**

Out of Zion, the perfection of beauty, God hath shined.

PSAL. I. 2.

Dark with excessive light thy skirts appear,
Yet dazzle heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes.

MILTON.

Bolton:

PRINTED FOR THE AUTHOR,

By T. GARNER, at the Minerva Printing Office.

1805.

At the time when it was preached, Mr. Bradburn was one of the most powerful and popular preachers in the kingdom.

Dr. Adam Clarke says concerning him :—" I have never heard his equal ; I can furnish you with no adequate idea of his powers as an orator ; we have not a man among us that will support anything like a comparison with him. Another Bradburn must be created, and you must hear him for yourself, before you can receive a satisfactory answer to your inquiry." This was said when there were mighty men in the Wesleyan Connexion.

Yet his usefulness was marred by his eccentricity. He could not resist a temptation to merriment, although yielding to it might lead him to the verge of impropriety.

On the occasion of opening the " New Chapel," the choir had arranged to sing an anthem taken from the song of Moses ; the burden of which was :—" The horse and his rider hath He thrown into the sea."

This was being performed " with trumpets, horns, violins, hautboys, bassoons, bass viols, double bass, &c.," to the delight of the performers, but to the annoyance of the preacher. At length he could submit no longer ; so, turning to the musicians, he exclaimed, in a voice of amazing power,—" I say ! put that horse in the stable ! We've had enough of him for to-day !" The astonished trumpeters held their peace ; not well pleased indeed, but overawed by the authority of the preacher's voice and manner.

On another occasion, a drunken person came reeling to the door of a place in which Bradburn was giving tickets to the members of a class, insisting on admis-

sion, and with just sense enough left to enable him to say, "They have no legal authority for holding private meetings."

Some of the friends were for employing physical force with the intruder. "Let the man alone," said Bradburn coolly, and apparently unconcerned, adding, while looking at him, "Step in, and sit down," pointing to a seat, and taking for the time no further notice of him, but proceeding with his work, and addressing himself separately to the respective members, saying, while fixing his eye upon one of them, "Well, my brother, you have experienced the truth of religion in your heart?" To this the person responded, "Yes, I bless the Lord that he ever brought me to an acquaintance with himself." Turning from the respondent, and waving the hand, after a partial glance at the poor sot, swinging on his seat, and apparently pleased with the notion of his introduction, Bradburn replied, as he again bent his eye upon the member, "Ay, that is well; it is more than this man has experienced." Directing his face toward another, the intruder being a little touched, and stupidly awake to the reply, Mr. Bradburn proceeded: "Well, my sister, you have the life of God, I hope, in your soul?" "Yes, sir," she replied; "I am thankful the Lord has converted me, and raised me to newness of life." "Praise the Lord," returned Bradburn, partially inclining his head toward the intruder; "it is more than this poor drunkard can say; for he is dead in trespasses and sins."

He addressed the third: "Well my brother, you have a good hope, I trust, through grace." "I bless the Lord, I have," was returned. Bradburn, shaking his head, and with a sigh, while the bacchanalian, with something like returning consciousness of his situation, and a feeling approaching to shame, manifested a degree of uneasiness, proceeded to remark, "Ay, that is much more than this vile wretch can say, for he can expect nothing but hell." At this the man bounced from his seat, staggered to the door, and suddenly disappeared.

The Trustees for this Chapel were then as follows:—George Eskrick, James Beswick, John Lord, Thomas Greenhalgh, John Baxendale senior, John Baxendale junior, Thomas Rothwell, Richard Aspinall, Thomas Brown, George Barlow, Thomas Taylor, James Haslam, Samuel Pennington, Thomas Cooper, James Morris, Richard Cliff, Richard Bealey (Radcliffe), James Dear-den, John Yates, James Berry, Jeffrey Scholes, and Josiah Taylor. In this year Bury became the head of a circuit; and the number of members in the Bolton circuit was reduced from 1180 to 780.

In 1805 Wigan was again joined to Bolton; but the increase in membership is comparatively small, owing, no doubt, to those unhappy dissensions in which the "New Connexion" took its rise, and which had then been prolonged for ten years.

In 1806 the Chapel in Hotel-street was sold for £210.

In 1808 the Rev. George Marsden became the Superintendent of the Bolton Circuit. It is said that

the first "Local Preachers' Plan" was made by him. It bears date May, 1810; it was written on a "Class paper." (See Appendix A.)

The succeeding plan was made by Mr. Marsden's successor, the Rev. Samuel Taylor. It is in manuscript, and was written upon a piece of paper, ruled with red ink. (Appendix B.)

The next plan was *printed*: the town chapels now appear, and also the travelling preachers' names. Only a fragment of this plan remains to us; but we are able to give the following one entire. (Appendix C.)

Continued prosperity had attended the labours of the servants of God for several succeeding years, so that in 1820 the number of members in the Society was 1750. Of this number about 500 were scholars in the Sunday schools.

This prosperity led to a demand for greater accommodation for public worship.

The neglected state of the population of "Bolton Moor" called, too, for evangelical agency and effort. Cottage prayer meetings had been established in the neighbourhood for some years, and fruit had been gathered "unto Life Eternal;" but it was manifest that a chapel was needed. In 1819 the first "Fletcher-street Chapel" was completed; it was opened for divine service by Dr. Adam Clarke.

By the kindness of Mr. Haslam, of Delph Hill, we are able to give a copy of the first plan upon which the name of this house of God appears. (See Appendix D.)

The names of the Trustees were as follows:—William

Moscrop, Thomas Rothwell, John Baxendale, Samuel Pennington, John Lord, John Yate, Josiah Taylor, Thomas Taylor, James Rushton, John Booth, John Moscrop, James Warr, Roger Holland, Peter Rothwell, Thomas Green, James Winterbottom, William Cannon, John Musgrave, Charles Ainsworth, James Moscrop, Richard Fletcher, and John Cartwright. For many years this chapel was a burden to the circuit. The "income" from the pews, &c., was not equal to the interest of the borrowed money with which it had been completed. But after the establishment of a Sunday school in connection with it, it wonderfully improved.

It now (1864) represents one of the most numerous and important Societies in this neighbourhood, and has between 500 and 600 members connected with it ; the Sabbath school has near 1000 scholars on its books ; a flourishing Day-school imparts religious as well as secular instruction to between 300 and 400 children ; and perhaps the time is not far distant when it will become the head of an important circuit.

The seven years following 1820, seem to mark a season of adversity. The number of members decreased at the rate of nearly 100 a year.

Various causes, into which we cannot now look, may have contributed to this result. Perhaps admission to membership had been permitted to some who had given but small proof of a "desire to flee from the wrath to come, and to be saved from their sins." Perhaps "the love of many" was "waxed cold !" Perhaps too, those differences of opinion which, in 1834, brought forth

such bitter fruit, were beginning to make their evil influence felt.

In 1827 the Revs. George Marsden and John Mc. Owen were appointed to the circuit, and entered upon their labours with a zeal and energy, which, by the blessing of God, ensured success. "The days of old" seemed to return again! Sinners were converted; backsliders were restored; and "Zion" was "in great prosperity!" But in 1834 the Society had to mourn over dissension and division. This led to the opening of the "Hanover-street Chapel," in Moor-lane, in which divine worship is celebrated, and a Sunday school conducted. By this separation the Society seems to have lost near 200 members, and (perhaps) 1000 Sunday school scholars. Yet in 1839 the Society was larger than ever, numbering 1800 souls! For ten years following, continued prosperity seems to have been granted; and it was determined to build that large and handsome structure in Bradshawgate, known as "Wesley Chapel." The foundation stone of this edifice was laid on the 8th of November, 1849, by the Rev. Robert Newton, D.D.; and by the same eloquent and successful servant of God, the building was consecrated to the Divine service, on the 18th of July, 1851. This chapel cost more than £8000, and will accommodate more than 1500 persons.

In 1857 the Methodist Society in Bolton numbered 2280 members, who were under the pastoral care of five travelling preachers. Obvious reasons led to the division of this too large circuit, numerically the largest in the connexion.

Indeed, in this circuit there were more Wesleyan Methodists than in all the countries of Continental Europe put together ; more than in all India, China, and Ceylon ; 120 such circuits would have produced more members than all Great Britain then contained. So Bolton ceased to be Methodistically one. It was divided into two circuits, respectively named " Bolton North," and " Bolton South ;" and the results have been such as abundantly manifest the wisdom of the deed.

It is gratifying to note that since the division a wonderfully increased activity has been manifested. No less than six handsome chapels have been built ; * the ministerial staff has been increased from five to eight ; the congregations have been enlarged, and the members of Society raised to near 3000.

What may be the character of the Methodism of the future, must depend, in great measure, upon the faithfulness and zeal of the men of the present. Simple, but adequate provision is already made for the maintenance of Scriptural doctrine in our pulpits ; but who shall secure to us *the spirit and piety, the self-denial and devotion to God* which marked the men of the past ? Who shall preserve us from formality and the spirit of the world ? Our forefathers were "*Men of God.*"

* Yet the writer of these pages regrets that the large and beautiful chapels in the town are closed on the Sabbath afternoon. For twenty-six years there was afternoon service at 2-30 in Fletcher-street, and for fifty-six years in Bridge-street, Chapel. Shall it not again be so ? He begs his Wesleyan brethren to think and pray about this matter.

Mr. Wesley's *ideal*, as he pourtrayed it in his tract entitled "The Character of a Methodist," was in many of them *realised*. *Of them* it was *true* that :—

"A Methodist is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart, and the desire of his soul, which is continually crying, 'Whom have I in heaven but thee? and there is none upon earth whom I desire besides thee.' My God and my all! 'Thou art the strength of my heart, and my portion for ever.' He is therefore happy in God; yea, always happy, as having in him a well of water springing up unto everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear, he rejoices evermore. Yea, his joy is full, and all his bones cry out, 'Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten me again unto a living hope of an inheritance incorruptible and undefiled, reserved in heaven for me.'

"And loving God, he 'loves his neighbour as himself; he loves every man as his own soul. He loves his enemies, yea, and the enemies of God.' And if it be not in his power to 'do good to them that hate' him, yet he ceases not to 'pray for them,' though they spurn his love, and still 'despitefully use him, and persecute him.'

"For he is 'pure in heart.' Love has purified his heart from envy, malice, wrath, and every unkind temper. It has cleansed him from pride, whereof

‘only cometh contention;’ and he hath now ‘put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.’ And indeed all possible ground for contention, on his part, is cut off. For none can take from him what he desires, seeing he ‘loves not the world, nor any of the things of the world;’ but ‘all his desire is unto God, and to the remembrance of his name.’

“And the tree is known by its fruits. For, as he loves God, so he ‘keeps his commandments;’ not only some, or most of them, but all, from the least to the greatest. He is not content to ‘keep the whole law and offend in one point,’ but has in all points ‘a conscience void of offence towards God, and towards man.’ Whatever God has forbidden, he avoids; whatever God has enjoined, he does. ‘He runs the way of God’s commandments,’ now He hath set his heart at liberty. It is his glory and joy so to do; it is his daily crown of rejoicing, to ‘do the will of God on earth, as it is done in heaven.’

“All the commandments of God he accordingly keeps, and that with all his might; for his obedience is in proportion to his love, the source from whence it flows. And therefore, loving God with all his heart, he serves him with all his strength; he continually presents his soul and ‘body a living sacrifice, holy, acceptable to God;’ entirely and without reserve devoting himself, all he has, all he is, to his glory. All the talents he has, he constantly employs according to his Master’s will; every power and faculty of his soul, every member of his body.

“ By consequence, ‘ whatsoever he doeth, it is all to the glory of God.’ In all his employments of every kind, he not only aims at this, which is implied in having a single eye, but actually attains it; his business and his refreshments, as well as his prayers, all serve to this great end. Whether he ‘ sit in the house, or walk by the way,’ whether he lie down, or rise up, he is promoting, in all he speaks or does, the one business of his life. Whether he put on his apparel, or labour, or eat and drink, or divert himself from too wasting labour, it all tends to advance the glory of God, by peace and good-will among men. His one invariable rule is this: ‘ Whatsoever ye do, in word or deed, do it all in the name of the Lord Jesus, giving thanks to God, even the Father, through him.’”

What we need is to be baptized with this spirit; to walk according to this example. Let us not cease to pray and work for this, so that our original mission may be accomplished, viz., “ to spread Scriptural holiness over the land.”

We now append a Tabular Statement, showing the progress of Methodism in this neighbourhood from the year 1784 down to the present period; which, we think, will prove interesting to the Wesleyan body, and not unacceptable to the general reader:—

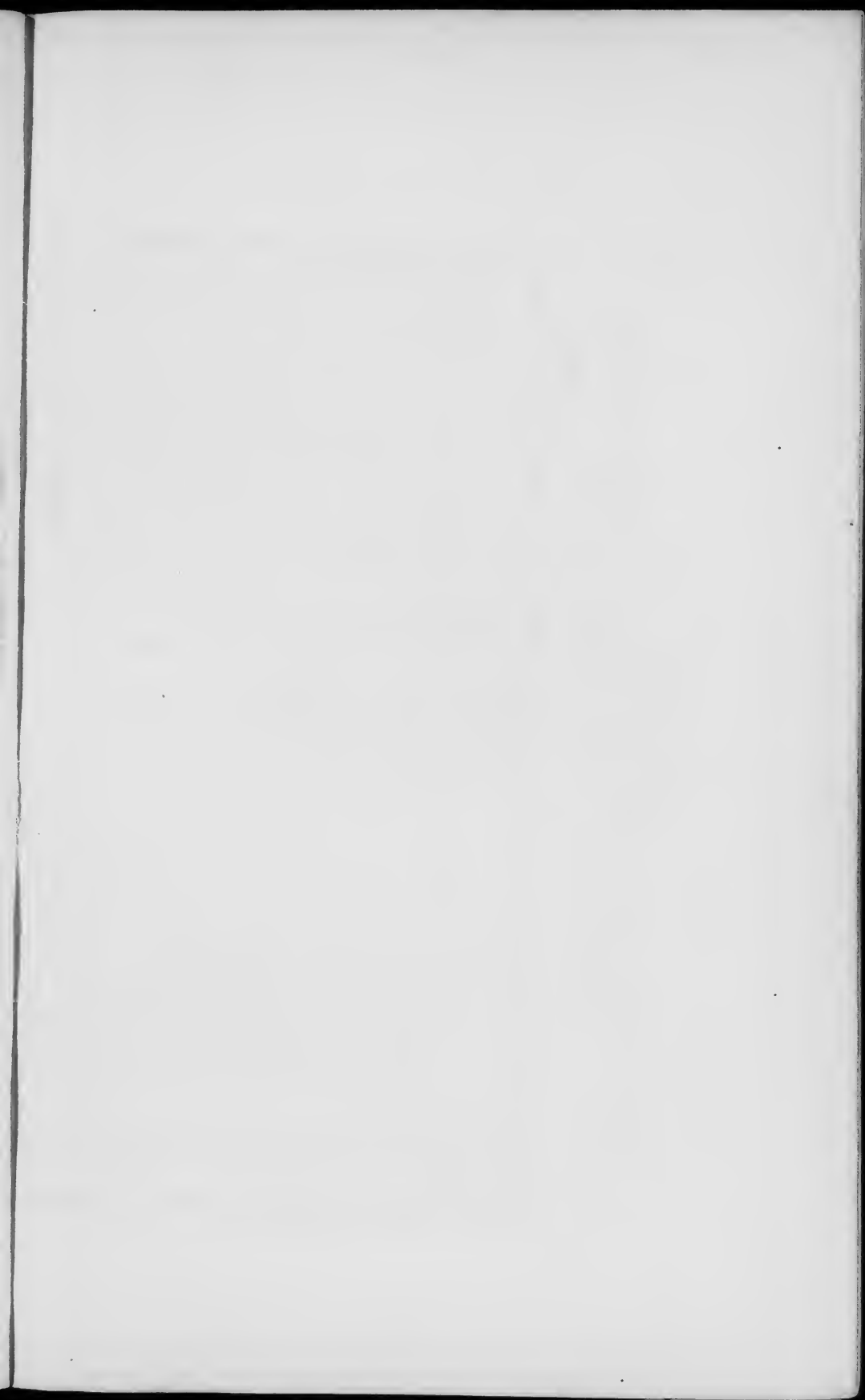
* President of the Conference. † Secretary of the Conference.

<i>Year.</i>	<i>Preachers' Names.</i>	<i>No. in Society.</i>	
1784.	Christopher Hopper, William Eells	430	
1785.	Christopher Hopper, Jasper Robinson	
1786.	Jeremiah Robertshaw, Thomas Lee	650	
1787.	Duncan Wright, Christopher Hopper	869	
1788.	Parson Green, Christopher Hopper.. ..	1100	
1789.	*Thomas Hanby, John Wilshaw	1080	
1790.	Thomas Hanby, James Riddall	1152	
1791.	Robert Roberts, Robert Lomas	1160	
1792.	*Robert Roberts, Richard Reece, Michael Emmett, and Christopher Hopper (Supernumerary) ..	1220	
1793.	Thomas Taylor, Robert Miller, and C. Hopper, (Supernumerary)	1192	
1794.	*Thomas Taylor, Robert Miller, C. Hopper (Super).	870	
1795.	Benjamin Rhodes, John Furness .. do. ..	1080	
1796.	Benjamin Rhodes, David Barraclough, do. ..	1150	
1797.	John Allen, James Mc. Donald, do. ..	1260	
1798.	John Allen, James Mc. Donald, do. ..	1100	
1799.	William Percival, John Farrar, do. ..	1120	
1800.	William Percival, John Farrar, do. ..	1234	
1801.	Thomas Cooper, Simon Day, do. ..	1110	
1802.	Thomas Cooper, J. Kershaw	1090	
1803.	Robert Lomas, J. Kershaw.. ..	1160	
1804.	*†Samuel Bradburn, G. Snowden.. ..	1180	
1805.	Samuel Bradburn, John Beaumont.. ..	780	
1806.	Lawrence Kane, William Hainsworth	827	
1807.	Thomas Taylor, John Goodwin	880	
1808.	George Marsden, George Gibbon	960	

<i>Year.</i>	<i>Preachers' Names.</i>	<i>No. in Society.</i>
1809.	George Marsden, George Gibbon	1160
1810.	Samuel Taylor, William Mc. Kittrick	1400
1811.	Samuel Taylor, William Mc. Kittrick	1550
1812.	John Brownell, Marshall Claxton	1550
1813.	John Brownell, James D. Burton	1400
1814.	J. Reynolds, J. D. Burton, G. Gibbon (Super) ..	1370
1815.	*+T. Taylor, E. Grindrod, G. Gibbon (Super) ..	1390
1816.	George Highfield, Edmund Grindrod	1310
1817.	George Highfield, Jonathan Turner	1256
1818.	Thomas Hill, Jonathan Turner	1240
1819.	Thomas Hill, Wm. Lord, Thos. Fearnley, (Super.)	1550
1820.	John Stamp, William Lord do. ..	1750
1821.	John Stamp, John Hanwell do. ..	1650
1822.	Wm. France, John Hanwell, do. ..	1650
1823.	Wm. France, John Hanwell, do. ..	1536
1824.	James Bogie, Jos. Worrall, do. ..	1350
1825.	Thos. Preston, Jos. Worrall, do. ..	1200
1826.	Thos. Preston, Rd. Heap, do. ..	1125
1827.	*+George Marsden, John Mc. Owen	1070
1828.	George Marsden, John Mc. Owen, Thos. Hardy ..	1300
1829.	George Marsden, John Mc. Owen, Thos. Hardy ..	1450
1830.	Thos. H. Walker, J. Greaves, W. Illingworth ..	1650
1831.	Thos. H. Walker, J. Greaves, Ellis Hall	1620
1832.	Barnard Slater, Israel Holgate, Benjamin Slack ..	1549
1833.	Barnard Slater, Israel Holgate, Benjamin Slack ..	1530
1834.	Barnard Slater, Wn. Brailsford, Wm. Pemberton ..	1360
1835.	James Heaton, Wn. Brailsford, Wm. Pemberton ..	1540
1836.	James Heaton, Wn. Brailsford, Wm. Pemberton ..	1567
1837.	James Heaton, Isaac Woodcock, J. Brownell ..	1726
1838.	Thomas Stead, Isaac Woodcock, J. Brownell ..	1711
1839.	Thomas Stead, Isaac Woodcock, J. Brownell ..	1800
1840.	Thomas Stead, John Bedford, Nehemiah Curnock, James Hyde (Supernumerary)	1800
1841.	Wm. Jackson, John Bedford, Nehemiah Curnock, John G. Avery, James Hyde (Super.)	1880
1842.	Wm. Jackson, John Bedford, Nehemiah Curnock, Edge, James Hyde (Super.).. ..	1896
1843.	Wm. Jackson, Wm. B. Boyce, Wm. Elton, John Relph, James Hyde (Super.)	1877

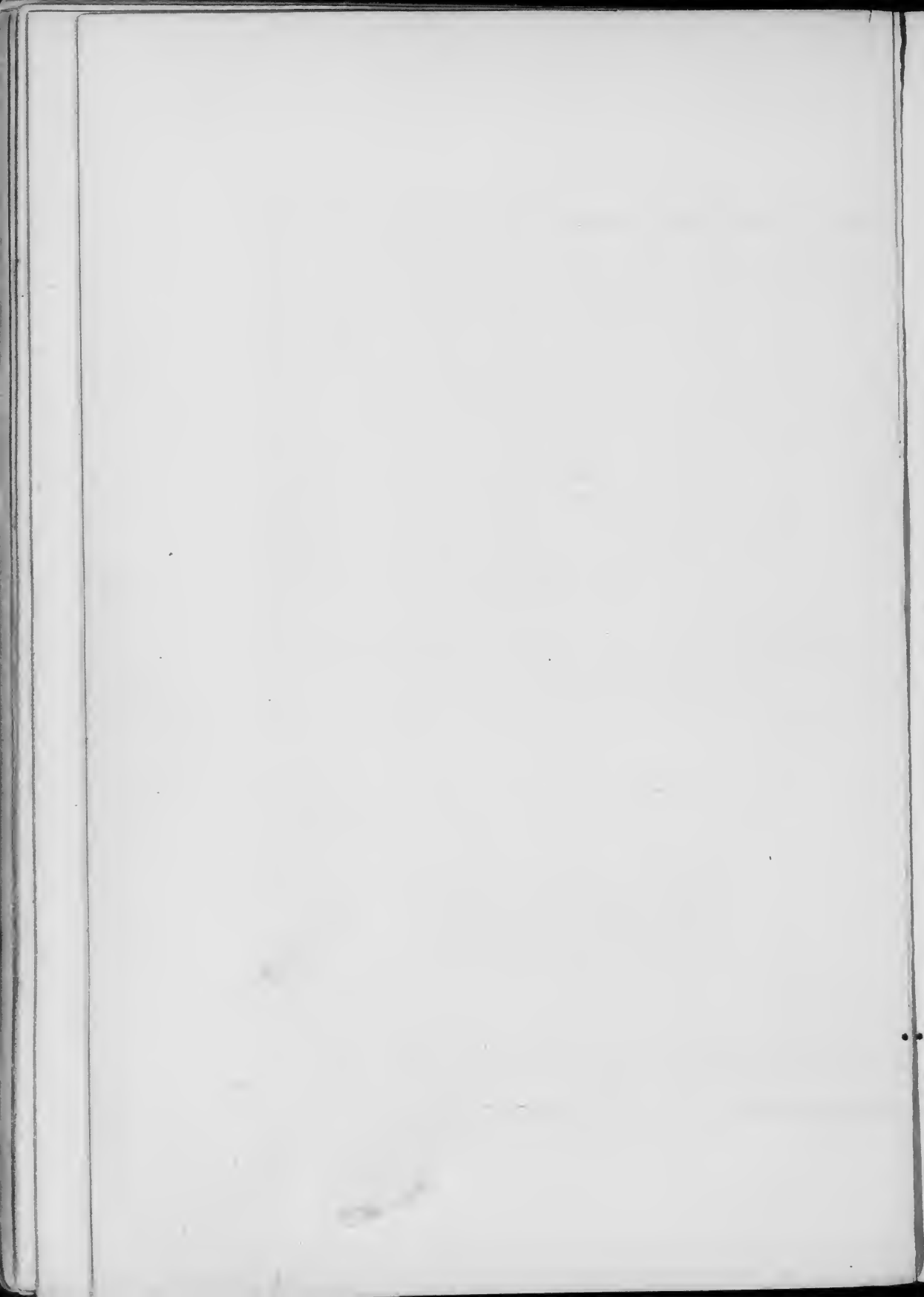
<i>Year.</i>	<i>Preachers' Names.</i>	<i>No. in Society.</i>
1844.	Joseph Roberts, W. B. Boyce, William Elton, John Relph, James Hyde (Super.)	1909
1845.	Joseph Roberts, James E. Moulton, William Elton, John Relph	1976
1846.	Joseph Roberts, James E. Moulton, William Elton, John Relph	1976
1847.	Daniel Walton, James E. Moulton, George Marsland, H. D. Lowe, W. H. Sargent	1985
1848.	Daniel Walton, John Mc. Owen, George Marsland, H. D. Lowe, W. H. Sargent.. ..	2031
1849.	John Mc. Owen, John E. Coulson, James Little, Frederick F. Woolley	2155
1850.	John Mc. Owen, John E. Coulson, James Little, Frederick F. Woolley	2196
1851.	William Burt, John E. Coulson, James Grose, James Little, Frederick F. Woolley.. ..	1990
1852.	William Burt, William Kelk, James Grose, James Osborne, Samuel Wilkinson . ..	2020
1853.	William Burt, William Kelk, James Grose, James Osborne, Samuel Wilkinson.. ..	2076
1854.	Thos. Hall Squance, Edward Nye, James Osborne, Michael Johnson, Samuel Wilkinson ..	2136
1855.	Thos. Hall Squance, Edward Nye, Edwin J. Sturges, James Clapham, Michael Johnson.	2138
1856.	Thos. Hall Squance, Edward Nye, Edwin J. Sturges, William Bond, Michael Johnson, James Clapham (Super.)	2241
1857.	Bolton North (Bridge-street) — H. H. Chettle, Edwin J. Sturges, John H. Beech ..	2280
	Bolton South (Wesley Chapel)—Jos. Hargreaves, Wm. Bond, James Clapham	
1858.	Bolton North—Henry H. Chettle, John H. Beech, John Skidmore	1205
	Bolton South—Jos. Hargreaves, W. Bond, James Clapham	1049
1859.	Bolton North—H. H. Chettle, J. H. Beech, Thornley Smith	1178
	Bolton South—Thos. Pennington, J. Clapham, Thos. Brookes	1171

<i>Year.</i>	<i>Preachers' Names.</i>	<i>No. in Society.</i>
1860.	Bolton North—Thomas S. Monkhouse, Thornley Smith, Anthony Ward, Thomas Ayrton ..	1286
	Bolton South—Thos. Pennington, Thos. Brookes, John Martin, Frederick Friend ..	1206
1861.	Bolton North—Thos. S. Monkhouse, Thornley Smith, Anthony Ward	1365
	Bolton South—Thos. Pennington, Thos. Brookes, John Martin, William H. Drewitt ..	1287
1862.	Bolton North — John Tindall, Anthony Ward, Edward J. Robinson, Samuel E. Rowe ..	1474
	Bolton South—William Wilson, E. Jackson, John Martin, William H. Drewitt	1327
1863.	Bolton North—John Tindall, Robert Rees, E. J. Robinson, S. E. Rowe	1465
	Bolton South—Wm. Wilson, Elijah Jackson, Joseph Bush, George Wood	1368
1864.	Bolton North—John Tindall, Robert Rees, J. L. Ball, S. E. Rowe	1485
	Bolton South—Wm. Wilson, Elijah Jackson, Jos. Bush, George Wood	1495



1810.

[illegible]



(Appendix B.)

COPY OF 2ND LOCAL PREACHERS' PLAN, FOR THE BOLTON CIRCUIT.*September to December, 1810.*

1810. Places.	Time	Septem.				October				Novem.				Decem.				No.	Preachers.
		9	16	23	30	7	14	21	28	4	11	18	25	2	9	16	23		
Edgworth	4		1		2		4		5		7		11		6		8	1	Jno. Baxendale
Birtinshaw	7		5		4		1		2		9		6		7		3	2	Jos. Twist
Brightmet	7		9		4		8		5		7		1		2		6	3	Thos. Brandwood
Chew Moor & Mark	2 7		10		11		3		4		5		7		8		6	4	Josiah Taylor
Halshaw Moor	6		4		7		5		2		3		9		1		8	5	Thos. Taylor
Dixon Green	6			7	6		8		1		4		5		2		9	6	Jas. Haslam
Astley Bridge	6		11		2		3		10		6		8	F		7		7	Jno. Entwisle
Fleets	6			8	10		F		7		11		3		4		5	8	Jno. Musgrove
Hawkshaw Lane	2 5		3		9		4		6		5		7		8		10	9	Tim ^y . Roscoe
Bottoms	5		2		3		1		11		10		4		6		5	10	Robt. Dixon
Horwich	6		6		11		7		8		4		10		5		3	11	Jas. Beswick
Harwood Lee	6		1		6		10		F		9		2		11		4		Jos. Flitcroft, on trial
Burnden	7		7		10		9		3		2		5		4		1		
Nob Inn	6		F		5		7		9		8		4		10		11		

(Appendix C.)

THE SUNDAY PLAN OF THE METHODIST PREACHERS, In the Bolton Circuit, 1811.

But we Preach Christ Crucified. 1 Cor. i. 23.

PLACES.	Hours of preaching	MAY.				JUNE.				JULY.				AUGUST.				SEPTEMBER.				OCTOBER.				PREACHERS.			
		5	12	19	26	2	9	16	23	30	7	14	21	28	4	11	18	25	1	8	15	22	29	6	13		20	27	
1 Bolton New Chapel	10½	6	1	2	3	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1 S. Taylor.	
2 Dttto ditto	2½	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2 W. Mc. Kittrick.	
3 Ditto Old Chapel	8	6	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	3 J. Baxendale.	
4 Burnden	7	9	7			5	6	3			4	8			12	11			13	9			3	5				4 J. Beswick.	
5 Halshaw Moor	6	5	2	9	6	7	1	3	4	11	2	12	8	5	1	9	6	7	2	3	4	11	1	12	7	13	2	5 J. Twist.	
6 Dixon Green	6	12		11		6		9	13			14		7		5		8		4		3		9		11		6 T. Brandwood.	
7 Nob Inn	6		13		14		8		5		9		14		11		7		4		5		6		12		13	7 J. Taylor.	
8 Breightmet	7	6		B		9		8		7		5		11		3		12		6		4		8		9		8 T. Taylor.	
9 Harwood Lee	7	8		5		4		15		9		13		12		14		3		7		6		15		8		9 J. Haslam.	
10 Birtinshaw	7		6		8		E		9		12		11		7		13		5		3		14		15		8	10 J. Entwisle.	
11 Astley Bridge	6	7		13		14		11		12		9		4		6		5		8		15		7		4		11 J. Musgrove.	
12 Fleets	6		4		5		15		6		11		13		14		9		7		6		8		11		6	12 T. Roscoe.	
13 Horwich	6	1	2	7	8	9	11	4	7	3	6	14	11	12	9	13	8	11	4	6	5	8	7	9	6	5	12	14	13 R. Dawson.
14 Chew Moor	2		15		4		5		15		8		9		15		14		11		15		12		6		15	14 R. E.	
15 Markland's	7		15		4		5		15		8		9		15		14		11		15		12		6		15	15 J. H.	
16 Hawkshaw Lane	2	5	14		6	15		4		5		8		13		7		9		12		14		11		15		B. Berry.	
17 Edgworth & Bottom's	1	5	11		15	E		12		8		7		6		13		E		9		12		5		7		E. Entwisle.	
18 Edgworth	4		E		12		9		8		6		4		9		12		14		E		7		8		11		
19 Tumbling Fold	6		12		13		14		11		15		7		5		8		9		12		13		14		4		

The LORD'S SUPPER will be administered at the New Chapel, Bolton, on the Last Sunday in every Month.

BAPTISMS on the First Sunday in every Month, immediately after the Forenoon Service, at the New Chapel.

LOVE-FEASTS, at Bolton, July 7th, and October 6th, at Two o' Clock; at Dixon Green, June 2nd, at One o' Clock, and at Harwood Lee, June 7th, (being the Friday in Whitsun Week,) at Two o' Clock.

QUARTERLY MEETINGS, July 4th, and October 3rd, at One o' Clock.

HURTLEY, PRINTER.

BOLTON CIRCUIT.

1819--20.

"Preach the Gospel."—JESUS CHRIST.

PLACES.	TIME.	November.				December.				January.					February.				PREACHERS.					
		M	A	E		7	14	21	28	5	12	19	26	2	9	16	23	30		6	13	20	27	
Bolton, Bridge-street ...	10½ 6		1	2	1	2		1	2	1	2		1	2	1	2	1		2	1	2	1	2	1—T. HILL.
Do. do.	2½		2	1	2	1		2	1	2	1		2	1	2	1	2		1	2	1	2		2—W. LORD.
Fletcher-street	10½					1		2	1	2	1		2	1	2	1	2		1	2	1	2		3—J. TWIST.
Do. do.	2½					2		1	2	1	2		1	2	1	2	1		2	1	2	1		4—J. TAYLOR.
Do. do.	6					1	18	1	2	5		2	1	6	1	2		14	2	1	13			5—T. TAYLOR.
Ridgway Gates	8		2	1	2	11	13	14	17	18		6	19	7	5	14		8	13	16	15			6—J. MUSGRAVE.
Halshaw Moor.....	6		11	1	13	5	2	18	14	1		4	17	2	15	11		1	3	6	2			7—R. DAWSON.
Little Lever	3 6		10	8	11	16	5	19	12	17		15	14	4	7	9		6	18	13	20			8—J. BEST.
Horwich	6		9	5	23	7	17	10	19	8		17	16	18	4	20		13	12	23	6			9—J. CROMPTON.
Edgworth	10 6		4	6	8	15	19	11	13	12		5	7	14	17	16		10	4	5	18			10—J. BOLTON.
Turton Workhouse.....	3		26		21		26		23			22		25		24		20			24			11—D. LYON.
Birtinshaw	7		18		4		3		11			6		5		13			16		10			12—R. BOLTON.
Brightmet	7		14	20	5	19	6	17	18	16		7	15	8	13	10		19	11	12	17			13—J. WILKINS.
Chew Moor	2		19		7		21		16			8		10		5			6		16			14—J. CHAPMAN.
Hawkshaw-lane	5½		8		6		11		10			12		16		15			19		4			15—J. SUMMERS.
Harwood Lee	7			4		14		5		15			13		18		11		19					16—G. ELLIDGE.
Astley Bridge	6		21		16		7		9			10		15		17			23		22			17—T. ASPINALL.
Dixon Green	6			22		9		23		7			27		21		23		16					18—T. BOOTH.
Fleets	6			19		13		16		14			4		9		18		20					19—S. YOUNG.
Burnden	7			14		10		13		4			5		3		9		7					20—J. SHAW.
Lever Mills.....	6		6		14		8		7			18		22		19			15		12			On Trial.
Markland Hill.....	6		17		24		23		22			19		12		26			22		9			21—W. O.
Chequerbent	6½		19		7		21		16			8		10		5			6		16			22—J. H.
Roper's Barn	6½			7		17		20		13			3		8		5		18					23—G. S.
Cottages	6½			9		22		15		21			8		11		12		14					24—H. H.
West Houghton	6		20	17	13	8	16	7	21	23	20	22	13	19	7	16	10	17	14					25—J. B.
Belmont	2		23	16	25	24	22	9	26	27	16	21	19	12	23	20	24	10	26					26—T. S.
Affeside	1		8		6		11		10			12		16		15		19		4				27—T. H.
Aspul Moor.....	10½ 6		5				14					11				6			19					T. BRANDWOOD, Supernumerary.

THE LORD'S SUPPER,

At Bolton, on the last Lord's-day in every Month.
Halshaw Moor, December 5th.

BAPTISMS.

First Lord's-day in every month, immediately after the Forenoon's Service. Parents are requested to give notice to the Chapel-keeper in the Morning, and they must be present.

QUARTERLY SERMON,

To the Children of the Sunday School, December 26th.

Quarterly Meeting, January 6th.

LOVE FEASTS,

At Bolton, January 2nd. Halshaw Moor,
December 26th.

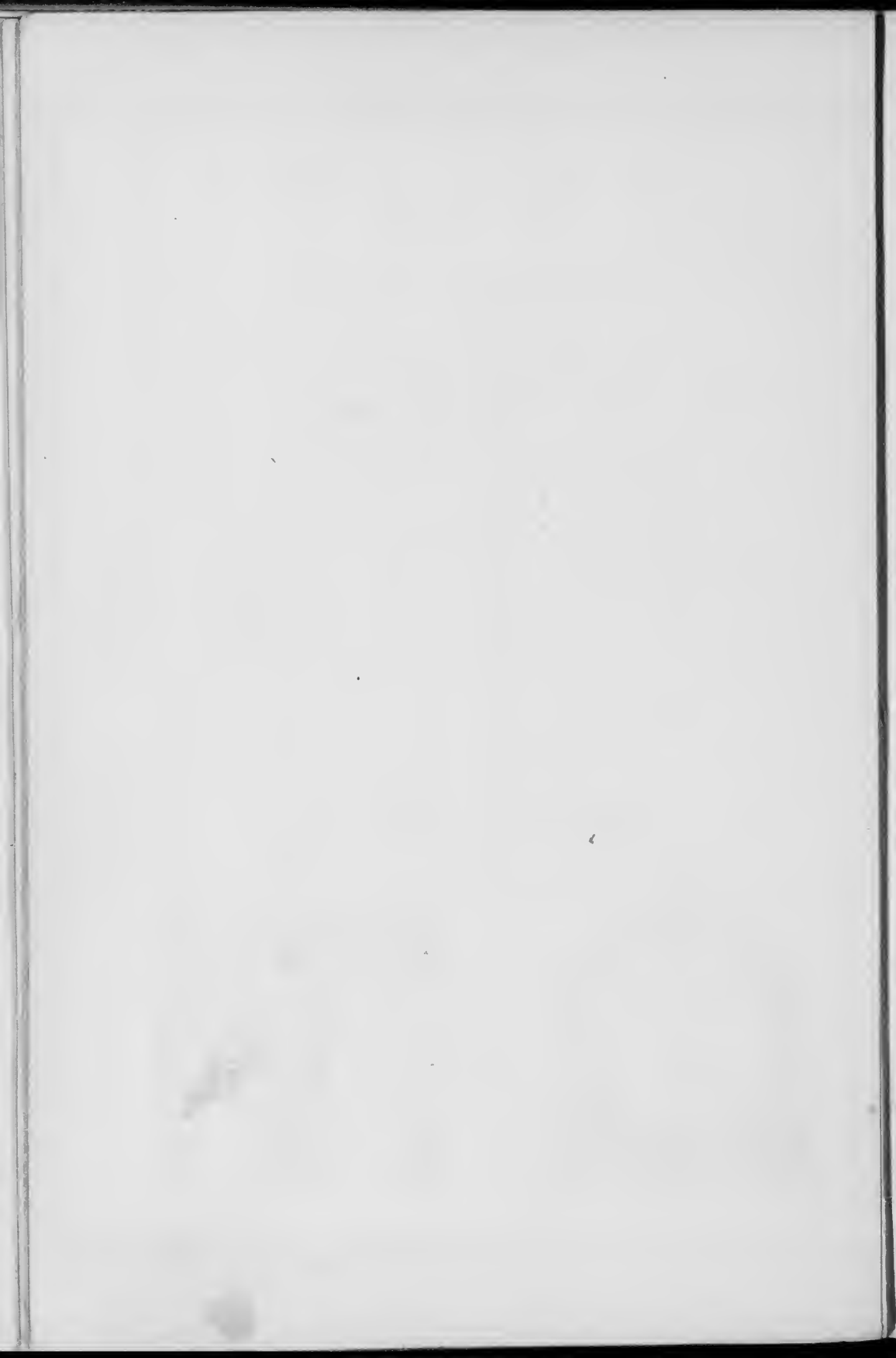
Little Lever, December 5th. Horwich,
January, 23rd.

Edgworth, December 12th.

N.B.—If a Preacher cannot attend his place, he must get it supplied by one whose name is on the plan, unless he be confined by sickness, or be on a journey.

No. 17, 18, 19, and 20, to attend the next Watch Night, December 31st.

A Missionary Prayer Meeting the first Thursday in every month, when the Missionary Notices will be read, &c.



OLD SOCIETY TICKETS

GIVEN IN BOLTON.

YEARLY TICKET FOR 1754.

Luke the 17. v. 5.

Lord, increafe our Faith.

Mar. 25 1754

June. 25

Sep. 29

Dec 25

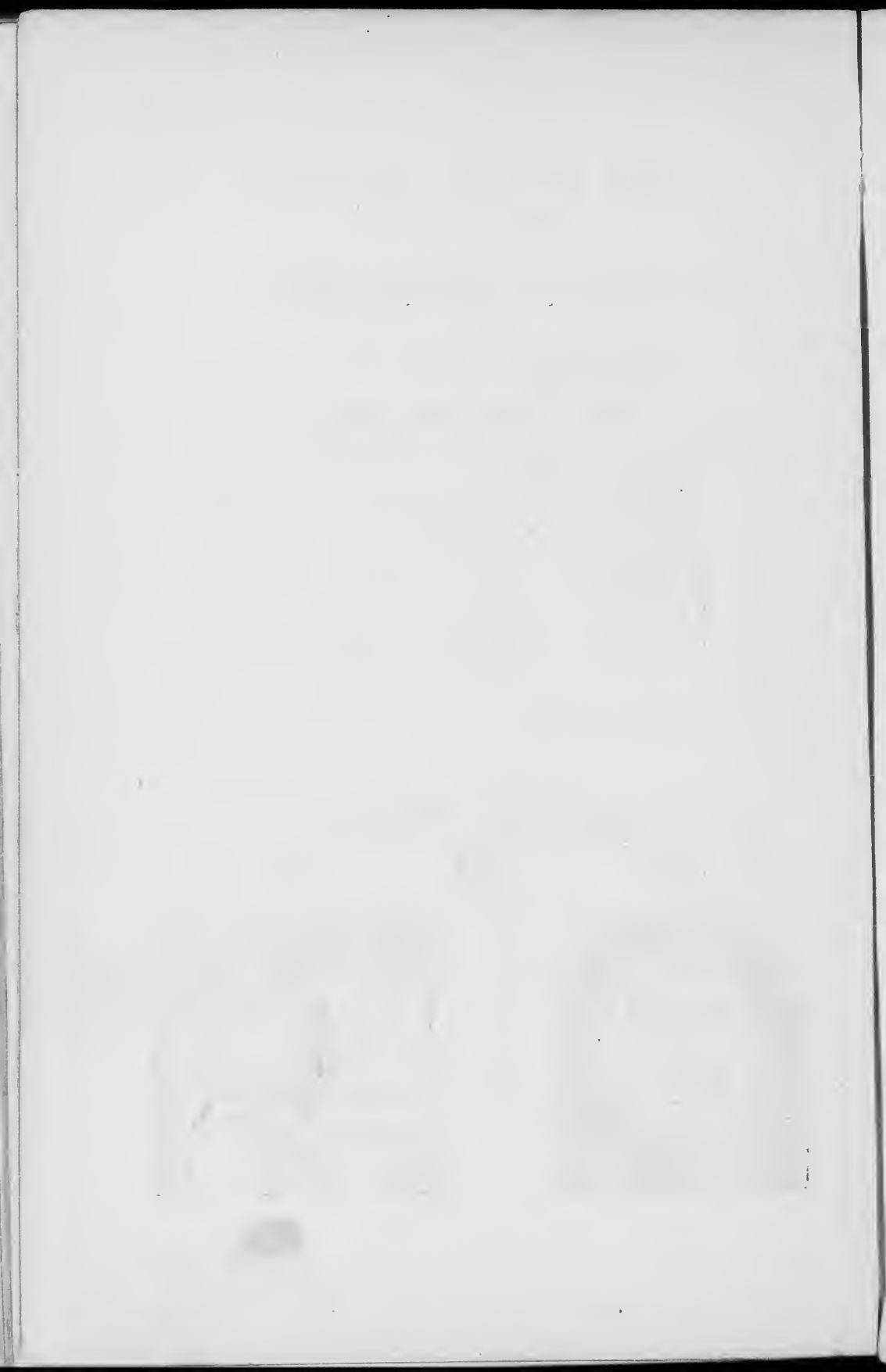
QUARTERLY TICKETS IN

1756.

&

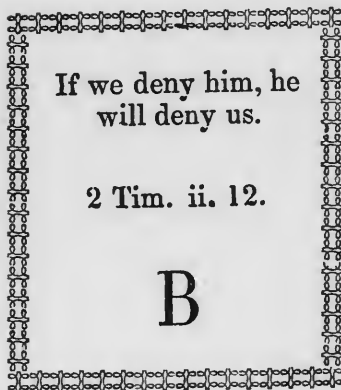
1761.



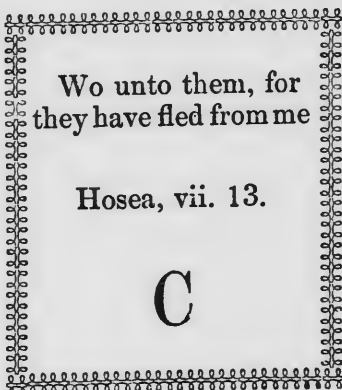


SPECIMENS OF SOCIETY TICKETS,
1789.

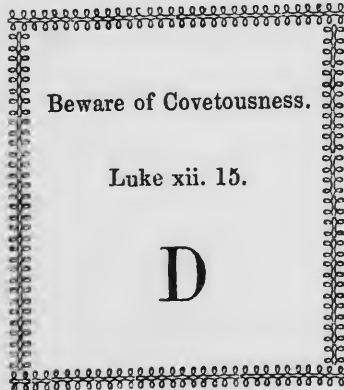
March 1789.



June 1789.



Sept. 1789.



Dec. 1789.

